

No. 35. New Series.]

[Feb., 1880.

THE

NEW JERUSALEM MAGAZINE.

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PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION,
No. 169 TREMONT STREET, BOSTON.

Printed by DUFFY, CASHMAN & Co., Fayette Court, 603 Washington St., Boston.

Entered as second-class mail matter.

The New Jerusalem Magazine

IS PUBLISHED MONTHLY,

Under the Auspices of the

MASSACHUSETTS ASSOCIATION OF THE NEW CHURCH,

AT

No. 169 TREMONT STREET,
BOSTON.

Its object is to set forth, in a clear and unequivocal manner,
the truths of the New Church, as revealed in
the writings of Emanuel Swedenborg.

All business communications should be addressed to the "*Publishers of the New Jerusalem Magazine*, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "*The Editors of The New Jerusalem Magazine*," at the same office.

TERMS:

Three Dollars a Year (including Postage,) Payable in Advance.

The Children's New-Church Magazine,

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" " " Children's New-Church Magazine	1.00
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Remittances for either Magazine may be made in money or postal orders, to the Massachusetts New-Church Union,

169 TREMONT STREET, BOSTON, MASS.

For the Committee.

ALBERT M. KNIGHT,

Corresponding Member on Subscriptions.

THE
NEW JERUSALEM MAGAZINE.

VOL. III.—NEW SERIES.—No. 11.

FEBRUARY, 1880.

THE UNITARIAN VIEW OF THE LORD.

At the close of the summer vacation, the Rev. James Freeman Clarke delivered a sermon to his congregation upon the Unitarian doctrine of the Lord, showing, as he thought, its superior reasonableness to the common teaching of Trinitarians. Dr. Clarke is well known in the community for his zeal in every philanthropic and benevolent work, and not less for his effort to deal justly and fairly with views that differ from his own. In the sermon before us, as reported in the *Daily Advertiser*, the effort to deal fairly, and to harmonize conflicting views, is very evident; but the value of the sermon to our present purpose is in its clear presentation of Unitarian difficulties in obtaining a rational understanding of the Lord's nature, and its frank acknowledgment of the unexplained difference between him and other men. The paragraphs which treat of these points, we present in full:—

“If you tell me that the man Christ Jesus, called everywhere Christ Jesus, is God, you are bound first of all to tell me *how* he is the Supreme Being. It is not what we say, but what we mean that is important. Is he Divine? Is he Divine in the sense in which all nature is Divine, because filled with the goodness of God? Is he Divine in the sense in which life is Divine, because sustained by God? Is he Divine in the sense in which man is Divine, as the child of God? Is he Divine because God was with him, because God was revealed by what he said and what he did, by his character and by his work? If that is what is meant, we

can understand what is meant by the Divinity of Christ, and we will accept that statement which is so true. But this was not enough for the old Trinitarians; they declared that we must say he was co-equal with the Father; that he was eternal; that he was the Supreme Being; that he was the Maker of the Universe. But then we were obliged to ask what was meant by saying that he, a personal Jesus, was God. Like every other human being, Jesus used the personal pronoun concerning himself. He said I, my, mine. He said, on one occasion: 'My Father is greater than I.' Did he anywhere say, 'I am equal to the Father'? Did he anywhere say, 'I am God'? Did he anywhere say, 'I am equal to God in power and goodness'? Did he anywhere say, 'I am the Supreme Being'? When he said, 'My Father is greater than I,' the personal Jesus declares himself inferior to God. Again he says, 'I can do nothing myself,' and then he says, 'I am not alone, my Father is with me.' He, the personal Christ, suffered, but God cannot suffer. He, the personal Christ, was tempted, but God cannot be tempted. He, the personal Jesus, prayed to God; God cannot pray to himself. He was ignorant of the day of his coming; God knows everything. He increased in stature and knowledge, and became a perfect man; God, who is perfect, cannot increase and become greater in any way. Christ died on the cross. He said there, 'Into thy hands I commend my spirit'; a personal Christ, I. For such reasons as these, the older Unitarians thought it improper to say that Christ was God.

"Nevertheless, it is true that the Scripture teaches a most intimate union between Jesus, the man, and God, the spirit; such a union as was never asserted of any other human being. I think no one but Christ ever said, 'I and my Father are One.' 'He who hath seen me, hath seen my Father.' 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' 'All power is given to me in heaven and in earth.' The two persons are, however, distinct. His power, whatever it may be, is still his, given, derived, and therefore not Divine, which is underived, not given. I do not doubt we have a right as Unitarians to say that, but still we are obliged and ought to see in the personal consciousness of Jesus, a connection, a union, an intimacy of his relation with the Father, that sets him apart from other men. The old question between Unitarians and Trinitarians resolves itself into words. Is it anything but logic? The proposition is this: Have we the right to say that he was God, or that he was

not? It is not what shall we believe, but how shall we express our belief, for when Unitarians and Trinitarians study Christ Jesus they see the same things. The same revelations of Divine beauty and truth come to the minds of both if they are honest and sincere. The infinite tenderness shines through that soul of Jesus to Unitarians just as it does to Trinitarians — shines through it just as sunshine passes through clear glass. The soul of Jesus is the glass; the sun that shines through it is the Divine Being. We are Unitarians and Trinitarians when we fix our eyes on the man Christ Jesus; when we look through to the Divine revelation, we both say, we look through him, and see God. It is therefore a question of words; it is not a question of things, of fact, of sight, of knowledge."

It seems to us that the sayings quoted in this second paragraph do claim that He is "equal to God in power and goodness," and also that He is "the Supreme Being," and that their manifest meaning must be explained away before this can be denied. Still, as this meaning is in appearance inconsistent with other things which Jesus said of himself, Dr. Clarke, no doubt, honestly thinks that it ought to be so far explained away as to make the sayings consistent with one another, and, at the same time, he feels that this is not doing full justice to the subject. Many things in his writings have looked as if in his heart he would be glad to believe more, if he could see any way of explaining the logical difficulties.

The writer may, perhaps, be pardoned for reporting now a conversation which took place, about twenty-five years ago, between another eminent Unitarian preacher, Dr. James Walker, formerly President of Harvard University, and Dr. Thomas Worcester, both of whom are now in the spiritual world. The conversation was of great interest to Dr. Worcester, who reported it to the present writer, within a few hours of the time of its occurrence.

The gentlemen were talking upon religious subjects, when Dr. Worcester, impressed with the reverence of Dr. Walker's remarks, asked him, —

"Do you believe in the Divinity of the Lord Jesus Christ?"

Very earnestly and solemnly, Dr. Walker replied, —

"Mr. Worcester, I believe it in my heart; but there are logical difficulties so that I cannot teach it; but I never say anything contrary to it."

One who believes in his heart, will, when the proper time comes, be glad in heart to see the "logical difficulties" removed, to find the connecting knowledge, if such there be, by which the apparently irreconcilable statements are shown to be, in their proper places, perfectly consistent and each one important. This knowledge we, in the New Church, believe that we possess; though we have not by any means explored the depths of it, nor made so helpful application of it to the spiritual difficulties of the community as we ought.

One essential part of the New-Church explanation of the subject is found in what Swedenborg calls the doctrine of "discrete degrees," by which he means the successive distinct steps or planes of life and forms of life, differing from one another, not as denser air from rarified air, but as water from air, and air from ether, and extending from the Divine Being, who is in the inmosts, through the heavens down to the lowest plane of the natural world. From a knowledge of these degrees, it appears that a spirit is not a rarified man transported through the atmospheric to a remote planet or sun in space; but that he is a man, on an inner plane of being, which has no more to do with space than thought and affection have, — a complete man, in perfect human form, but on a different plane of being. In this view a man in the natural world is a spirit clothed with a material body. As to his spirit he is a complete human being, with faculties and organs of sense adapted to life in the spiritual world, but, for the present, exercising themselves only through and in connection with the organs of the material body. And the fact that a man has two bodies, a natural and a spiritual, does not make him two persons; even if the

natural body is sick and infirm, and very imperfectly carries out the will of the mind, — which the spiritual body would do perfectly, if it were free from the natural, — we do not, on that account, think of them as constituting two persons, no, not though the body be racked with pain, and the mind be enjoying the contemplation of heavenly things. Now, to apply this idea to the Divine Being: it is possible to conceive of him as existing infinitely and divinely on the inmost planes of existence, and not on the lower or outer planes; as from the inmost sending forth his sphere of affection or of wise thought, imparting of it to angels, or spirits, or men, as they were able to receive, without himself existing in Divine form upon their planes of life. It is possible to conceive further of his superadding to himself, in time, a Divine human form upon these lower planes, and not, thereby, multiplying himself, nor making another being separate from himself, even though that form should, in the process of its formation, partake of human infirmity, and be conscious of its incompleteness.

In the New-Church view, this is what actually took place. The Divine Being, in whose image we are made, was, from the beginning, a Divine Man, on the inmost planes of life, and, as a man, he had both love and a perfect perception of the quality of that love, and of the means of accomplishing its desires. This Divine wisdom, with its desire to create recipients of the Divine love, was the Word which in the beginning was with God, and was God, and by which was everything made that was made. It was revealed to men in its works, and by various representatives, but it was never perfectly received by men; it did not exist in any Divine mind upon the plane of natural life; and, by degrees, it came to be not at all received. And then the same Divine desire to form recipients of the Divine love, became the life of that holy thing which was born of the Virgin Mary, now in the effort to interpret the Divine Love to men, to bring it forth to them that they might see and know and love it, to become the Word made flesh, as it had always been the

Word with God, "God with us," as it had been God above the heavens.

"That holy thing" which was called "the Son of God," was not God; it was an infant, differing from other infants in being animated, not by an imperfect, impure kind of life received through a finite father, but by this Divine desire to manifest the Divine love and to do its will among men. The infant was not God, nor was it God in any of the incomplete stages of its development, any more than another infant, or boy, or youth, is a wise old man. But just as the living principle which is in an infant will cause the development of the infant into a youth, and, finally, into a mature man, so that Divine principle of life in the Lord Jesus caused his development and purification into a Divine Man, such a Man on the natural plane as he had been before in inmosts, in lasts as before in firsts.

That he should increase in wisdom and stature, should eat and sleep, and so long as anything of the maternal nature adhered to him, should have states of conflict, temptation, grief, and distress, was inevitable: but it was equally inevitable that when Christ had suffered all these things, he should enter into his glory; that he should be glorified with the Divine love itself in his Divine natural humanity, as he had been in inmosts before the world was.

Thus would the New Church answer the question, "How is he the Supreme Being?" and would explain, also, how he could sometimes say, "My Father is greater than I." "The Son can do nothing of himself, but what he seeth the Father do." "I am not alone, because the Father is with me," and, at other times, as the imperfect maternal humanity was gradually removed, and he was loving men with the Divine love itself, could say, "I and my Father are One." "He that hath seen me hath seen the Father." "All power is given unto me in heaven and on earth."

THE BLESSING OF BELIEF.

OF the very many texts in the Word from which they who suffer may have the comfort and consolation they will find in a knowledge of their Father in heaven, some words in the tenth verse of the ninth Psalm may be regarded as emphatic : —

“ They that know thy name will put their trust in thee.”

What is it to know the name of the Lord? What is it to trust in him? Who can teach us the name of the Lord?

The Lord is in the perpetual effort to teach us his name. The name of any person or thing is that by which we know him or it. A true name describes the person or thing, and every name did so in the beginning. Now a large proportion of our names are arbitrary. But even now, a name suggests to the mind its own idea of the person or thing. A name means to our minds all we know of the person or thing named. A name is appropriate, accurate, and adequate in proportion as it fully and truly describes the nature and character of the person named ; and this is what all scriptural names would do if we understood them. The Lord has given us in his Word two names of himself, each of which, because given by him, must be perfect. In the Old Testament, he is called Jehovah. In the New Testament, he is called Jesus. Jehovah means “ I am.” Jesus means “ Saviour.” He is called Jehovah, because he alone has, or is, Being in himself ; and all other being is derived from him, as a stream from its source. He is called Jesus, because he is Jehovah incarnated in human nature that he might save men from their sins. The first chapter of the New Testament, in the narrative of the Incarnation, tells us two things of him. One is, that he shall be called Jesus, because he shall save his people from their sins. The other is that this Saviour is Emmanuel, God with us.

Let us think first of His name Jehovah, “ I am.” The

Lord alone is Being, for our being flows from his Being, and is ours only because it is given us to be our own. And it is equally true that He alone is our Saviour, for everything which works for our salvation, or helps, promotes, or causes it, is His; is from Him, and is Him in action. There is no other Saviour. To know His name is therefore to know HIM; to know Him as Jehovah and as Jesus. To know Him as Jehovah means to know and understand Him as He is in the constant giving to us of His life, and in all His action in the creation, preservation, and government of the universe, and of all that is therein.

It is plain and certain that we cannot know and understand all this; and that only One as infinite as he is can know and understand it all. Of late years there has grown up a sect, or rather a school, to which is given the name of Agnostics. The word is an English form of the Greek word *agnosto*, which means "unknown," and is so used in ACTS xvii. 23, where St. Paul speaks of the altar he saw inscribed "To the unknown God." Agnosticism generally admits that there must have been a first cause, and is willing to call him, or it, God. But it asserts that this God is as far from us as the Infinite from the Finite, and is, and must be utterly unknowable and inconceivable by whatever is finite. There are some Agnostics who go farther, and assert that even the fact of a first cause is unknowable and unthinkable. At this moment Agnosticism is the prevailing and most influential form of unbelief, and appears to be rapidly spreading among cultivated minds. And Agnostics are perfectly right on their own ground. Most true it is, that a merely natural mind, or a mind that uses only its natural powers, or thinks only in a natural way, is, whatever be its cultivation or its wealth of natural knowledge, perfectly incapable of forming or receiving the faintest idea of spiritual existence or spiritual action. But the human mind has spiritual as well as natural faculties. This ought to be obvious to every thinking person who holds any religious belief whatever; for any one who really believed that when this life ended, there came another which would

not end, must believe, if only in a dim way, that man, who was created with faculties so admirably adapted to this present and transient world, would probably possess faculties equally well adapted to that other world. He has them, and they are his spiritual faculties.

These spiritual faculties do not first come into being or exercise in the spiritual world. The rational man would expect that this brief beginning of being which introduced into another and a lasting state would be preparatory for that final state. It is so by means of the spiritual faculties which exist, and are more or less active, while we are here. All men possess these spiritual faculties, and it may be supposed that they are utterly inactive and unused in no man, although nearly so in some. If it were not for our natural faculties, it is obvious that this natural world would be useless to us, and, indeed, that we could have no knowledge of it. And so, it is through the spiritual faculties that something more than merely natural or sensuous knowledge, or some knowledge of God and a future life, have been given in all ages, by various modes of revelation. By means of these revelations, some spiritual knowledge has been received and apprehended by men through their spiritual faculties, and is still surviving in all minds, although nearly dead in some. It is perhaps impossible that the idea of God and of spiritual existence should utterly perish in any mind not altogether brutish, although it may become very near to nothing. Were it not for the general and indistinct thoughts of this kind, which were due originally to revelation of some kind, and are now everywhere diffused, they who deny the existence of the spiritual faculties, and of God and eternal life, as the objects of those faculties, would not have even this power of denial. They would not have any idea whatever of God or of anything but this natural world; not even enough to deny them.

If we come now to the knowledge of our Father in heaven as Jesus, that is to know Him as our Saviour; and in the measure in which we know Him as our Saviour, we

know and understand that He saves us, and how He saves us from our sins. We know and understand that from the first moment, not only of our individual life, but of human existence anywhere in the universe, it has been the constant aim and effort of Omnipotent Love to lift each one of His rational creatures out of sin and tendency to sin into happiness and heaven.

If this has ever been, and is now, the constant effort of Omnipotent Love, why is the work done so imperfectly?

Before this question can be answered, another statement must be interposed. All men know that natural knowledge is necessarily progressive. In each individual it starts from the utter ignorance of early infancy, and by gradual accretion and enlargement becomes as much as each one's opportunities and the use he makes of his opportunities permits. But while natural knowledge is boundless, each person, whether he knows much or little, reaches the limit of what he can learn.

So there is much reason for thinking it has been with mankind; that is, that the human race began as each member of it begins, with utter ignorance. This is probable, though we know nothing with definite certainty concerning the beginning of human knowledge. However it began, it has advanced to its present limits, and no scientists believe that the present limit of natural knowledge is its ultimate limit.

Precisely so it has been, is, and is to be in respect to spiritual knowledge, with the individual and with the race, but still with this essential difference. While all natural knowledge has been acquired by means of the information concerning natural things given through the senses, and by the use which natural reason has made of this information, on the other hand, all spiritual knowledge has been acquired by man by revelations concerning spiritual things given through the senses of the spirit,—for so the spiritual faculties may be called,—and the use the reason makes of these revelations.

It is a vital truth that the natural senses were not intended

to give, never have given, and can never give, one particle of spiritual truth; for this the spiritual senses alone were intended to give, and can give. And it is another vital truth that both natural knowledge and spiritual knowledge, one as much as the other, must be gradual and progressive. If now we return to the question why is the work of Omnipotent Love so imperfect, one answer is given by the very fact of progression.

Suppose the question had been asked at or near the beginning of human life, when men lived, says Swedenborg, "*sicut ferae*" — as if wild beasts — Why is it these beings are created so low, so poor, so ignorant? Surely the creative power must have been shackled and limited by some adverse power, or was wanting in love or wisdom. The answer would have been, Wait and see; this is but the beginning. If the question is asked now, the answer is again, Wait and see. The Lord is not done with the earth yet, nor with mankind, nor with any individual that ever lived.

If the law of being is eternal progress, then this law implies a poor and feeble beginning, but it also implies eternal hope. I doubt if we can even imagine happiness as unchanging or stagnant, for then hope would die, and when hope dies we can hardly think of happiness as surviving. Perhaps if we could see clearly enough into such deep waters, we should see that hope was an essential element of human nature, and that unceasing hope implies unceasing progress, and that this implies beginning from the lowest stage and imperfection at every stage. But the question would arise in thoughtful minds, Could not Omnipotent Love devise a beginning from which eternal progress could go forward, but which, however feeble and imperfect, would not be, in any stage of this progress, so full of moral and physical evil as this world is now and has been for ages? The true and final answer to this is given by that wonderful doctrine of "*Proprium*," which has been wholly unknown upon the earth, and now is given to the New Church as clearly and emphatically by Swedenborg, but which it is

difficult to apprehend in its own light, and in its fulness, because it stands in absolute antagonism to the natural man and mind, and to all merely natural thought, belief, and affection. It is easy to state the doctrine of "Proprium." It is just this: The Lord is Life. He only is Life. All life is in its origin His Life, flowing forth from Him into His creatures. It becomes their life only because it is given to them to be *their own*. It is called the doctrine of "Proprium," because this Latin word, meaning "own," is the word used by Swedenborg, and we have no English word which adequately translates it.

It is easy to apprehend this doctrine in a general way, and equally easy not to see whither it leads. There is no great truth that has not a boundless horizon about it. And the reason why this truth is peculiarly difficult to follow where it leads until we reach its results and consequences, is, that it antagonizes the natural man more than any other.

It does this, because it begins with telling him that every scintilla of thought and every emotion of the whole of his life originated elsewhere, and is instantly and constantly given, and if this incessant gift ceased for a moment, he would become nothing; and then if he comforts himself with the belief that all responsibility is at an end, and that let him do or be what he will, he is only what another makes him do or be, and therefore it is not his fault if his life is one of sin and lust,—this comfort is at once taken away, for he is told that his life is *his own*, with the same free will, the same duty and responsibility, and with the same influence of conduct, or the choice of good or evil, upon character, as if his life originated wholly and always in himself, and were all and wholly his own, independently of any other. Well may he say, as the natural man does say, How can both of these things be true?

But when he begins to see that both of these things are true, he begins to see that when the Lord gives to man proprium, or ownhood of His life, as the very basis of His being, He places a limit to His own Divine action. He cannot

do for man that which He has given man to do for himself. For He must then act with man only so far as man acts with Him. He has given to man the power to act *from* him, but of himself, and how man will act in the exercise of this power, depends upon himself. His power to choose good would not be a power to choose good rather than evil, if it were not a power to choose evil rather than good. But this power to choose is given him as his own, and the choice must be his own. And therefore his character, and therefore his destiny, is in his own hands. Does this doctrine of "Proprium" permit us to believe that God creates man and leaves him to himself, to work out his salvation for himself alone and unaided? No, far, infinitely far from such supposition is the truth. At no moment are we without all the help which infinite love, guided by infinite wisdom, can give us. There is but one limit to this constant help. It is the limit which this Love, because it is infinitely wise, imposes upon itself; the limit that it shall never disregard, never mar this gift of free agency. For infinite Wisdom sees that without this free agency man could not reach the heavenly happiness which it puts within his power; and more than this, without free agency man would not be man.

Yes, it is difficult to believe this while we are so far from the result to which it leads. It must be most difficult to believe that Swedenborg means all that he says in passages like these:—

"Such is the continual providence of the Lord, although man is in total ignorance of it, yea, is not willing to know it. For he denies a providence in singulars, when yet it is in things most singular, from the first dawn of man's life, even to its end, and afterwards to eternity. There is with every man, in every single moment, a concurrence of more particulars of providence than can be comprehended by any number. *This I know from heaven.*" — A. C. n. 5894.

"All things, even the least parts of all things, and the least parts of the least parts are directed by the providence of the Lord, even to one's very steps." — A. C. 6493.

Swedenborg does mean every word of this, and any less positive and all-embracing statement of God's care of us would be just so far imperfect and erroneous. But if we learn this truth, it may then become very difficult to believe that while infinite Power thus holds us in His hand, and watches, with unsleeping eye, over the minutest act of every life, we are nevertheless as perfectly free as if God had gone far away and left us to ourselves. As free? Yes, far more so, for it is one of the purposes of His Divine watchfulness to guard and preserve the spiritual freedom He has given us, because that is the foundation of every further gift.

How can we learn this truth? Only as we acquire a knowledge of His name by the use of the means He gives; by obedience to His will, by asking Him, as the apostles did, to "increase our faith"; for only so shall we know His name, His name Jehovah, and His name Jesus; His nature and action in the creation, preservation, and government of the world; and His nature and action in saving us from our sins, and in so providing for every event of this life, that it shall advance us one step forward in the way of eternal life, if only we will that it should.

If we know his name, we shall trust in him. How can it be otherwise? For if we know his name we shall understand something of his essential nature, something of his providence, and we shall know that his wisdom cannot mistake, that his love cannot fail, nor his power be resisted.

The dew is water softly and imperceptibly falling from a quiet and unclouded sky. The patriarch Isaac says, "God give thee of the dew of heaven." Swedenborg says dew signifies, in the Word, the truth of peace. This is the truth which inspires and nourishes peace in the heart. It is "the very Divine truth in heaven from the Lord, and affects immediately all who are there, and makes heaven to be heaven. For peace has in it confidence in the Lord, that he governs all things, provides all things, and leads to a good end. When man is in the faith of these things then he is in peace, for then he fears nothing, and no solicitude about

things to come makes him uneasy.”—A. C. n. 8455. It is wonderful how entirely the events of life are misunderstood, because “the veil that is spread over all nations” causes almost entire ignorance concerning the Divine nature, action, and providence. Take, for example, Death. It is commonly regarded as the greatest of calamities. With the timid it casts a shadow over the whole of life. Let it come into a family, and it clothes them with the black garments which reflect the darkness of their hearts. And it is everywhere affixed to the worst crimes as the severest and most dreaded penalty. We read in the newspapers that a large ship has gone down in mid-ocean, full of passengers, all of whom are lost. It is a sad story. Most sad it is that so much suffering should have fallen upon them. If we are able to believe that it would not have fallen had it not been best for them, then is it most sad that they should have needed so much suffering. But how is it as to their death? If, with the eye of faith, we could look through appearances to realities, we should see that every one of them was *rescued*; was lifted out of the waters and placed upon dry land, amid loving friends, and full of life. This is the simple fact; and so they who looked upon the event from the other side, saw it. Perhaps you are very sick, and your honest doctor tells you, “I can do no more: this disease when it has gone so far is necessarily fatal; you cannot recover.” If you knew and believed the truth, you might say to him, “From your point of view you are entirely right. But I know that I shall recover. There is a medicine which will cure me so perfectly, that neither this disease nor any other will ever again assail me. This medicine is not within my reach; but it is in the hands of the Physician of my soul, and I am certain that He will give it to me in the very hour in which it is best for me. And blessed be His name that He has already taught me and enabled me to believe, that Death is but a step forward in Life, and is as much His gift as Life, and to them who believe in His name is the crowning good of Life.”

If we know the name of the Lord, we shall know, too, that while he watches over every minute of our lives, his care is first and foremost for our eternal interests. Not that our Father is forgetful or regardless of our temporal interests or enjoyments. He wishes us to be always as happy as he can make us. He gives us the good things of this life as fully and as continually as is compatible with our permanent and abiding good. Farther than this, his love for us will not let him go. "For what does it profit a man to gain the whole world and to lose his own soul." A boy was asked at a Sunday School whether he would rather be Dives or Lazarus. His answer was, "I would be Dives while I am here, and Lazarus hereafter." We smile at this childish answer; but it is the answer which all of us are making every day of our lives. We are asking for that which God himself cannot give, because the laws of His Divine order make it impossible. What He can do for us is to permit suffering to fall on us when it will be well for us; and to teach us so much of His name and nature, if we are willing to learn it, as will make us sure, even in the midst of suffering, that we shall be the happier for it forever, if we do not prevent it from bearing its proper fruit.

He cannot forget, what it is so hard for us to remember, that every hour of time sows the seed of an eternity. Our trust in Him, even if it were perfect, would not assure us against disappointment, distress, and calamity; for all these things are sometimes needed, and when we need them his loving-kindness permits them. But, whatever suffering befalls us, this trust will bring to us comfort and consolation, and all the mitigation of the suffering which the mercy which permits it sees to be well for us; and we shall be sure that if we permit the sorrow we endure to do its work, the day will come when we shall be most thankful for the blessing of our Father which came to us in this disguise. There is a delusive peace, which comes because suffering would be useless; and this seeming peace comes to those to whom it is said, "Why should ye be stricken any more: ye will

revolt more and more," and they are not stricken. But if we know his name, we shall be too wise to desire this peace, for it is theirs only who are left to go their way through life with little disturbance because they cannot be "brought up out of the horrible pit, the miry clay." Rather shall we reach after the hand which is ever stretched out to lift us from sorrow and pain, and from the darkness of doubt and fear, and to set our feet upon the Rock of Trust in Jehovah Jesus, our Father and our Saviour.

THE TWO KINGDOMS.

WE are taught in the writings that heaven is divided generally into two kingdoms, and specifically into three heavens. In the chapter in the work on "Heaven and Hell," which treats of the two kingdoms, the relation of the two kingdoms to the three heavens is not stated, and various opinions have been entertained in the church as to what this relation is. In reading, one morning, the chapter on the three heavens, which next succeeds the one on the two kingdoms, it appeared to me that the matter of the two kingdoms is made quite clear. I will quote the principal part of the number which appears to me to make it so. I quote from an English edition:—

"The Divine sphere which enters from the Lord, and is received in the third or inmost heaven, is called celestial; whence the angels there are called celestial angels; and the Divine sphere which enters from the Lord, and is received in the second or middle heaven, is called the spiritual, whence the angels there are called spiritual angels; but the Divine sphere which enters from the Lord, and is received in the ultimate or first heaven, is called the natural. As, however, the natural sphere of that heaven is not like the natural sphere in which the world exists, but has the spiritual and celestial spheres within it, that heaven is called spiritual-and-celestial-natural; whence the angels there are called spirit-

ual-and-celestial-natural angels : those are called spiritual-natural who receive their influx out of the middle or second heaven, which is the spiritual heaven ; and those are styled celestial-natural who receive their influx out of the third or inmost heaven, which is the celestial heaven."

This fact, that one portion of those who are in the lowest heaven receive influx from the celestial heaven and the other portion from the spiritual heaven, stated in such close connection with the teaching that heaven is divided into two kingdoms, seems hardly to leave room for doubt that the one of the two kingdoms into which heaven is divided consists of the celestial heaven, and that portion of the natural heaven which receives its influx from the celestial heaven ; and that the other consists of the spiritual heaven, and that portion of the natural heaven which receives influx from the spiritual heaven.

That the two kingdoms are, in fact, thus formed, is distinctly taught in the "Arcana," n. 9741. It is there said :—

"The heavens are distinguished into two kingdoms : into the celestial kingdom, and the spiritual kingdom, and in each kingdom there is an internal and an external ; in the internal of the celestial kingdom are they who are in the good of love to the Lord, and in its external are they who are in the good of mutual love ; but in the internal of the spiritual kingdom are they who are in the good of charity towards the neighbor, and in its external are they who are in the good of faith. . . . The external of each heaven is what is called the ultimate or first heaven, and was represented by the court ; hence it is that the court was twofold about the temple, the exterior and interior ; the exterior court denoted those who are in the externals of the spiritual kingdom, and the interior court denoted those who are in the externals of the celestial kingdom. . . . Hence it is evident that in the ultimate heaven, which was represented by the outer court of the temple, is the good of faith, which makes it ; and in the ultimate heaven, which was represented by the inner court, is the good of mutual love ; they who are in the good of mutual love are in the affection of good for the sake of good, but they who are in the good of faith are in the affection of truth for the sake of truth ; for good hath rule in the celestial kingdom, and truth in the spiritual kingdom."

FISHERMEN'S EVENING SONG.

FALLS the night on wave, and cloud, and headland ;
We poor fishers, toilers of the sea,
Unto Him who dwells above the darkness,
Lift the heart, and humbly bow the knee.

“ Lord,” we say, “ we come to thee unfearing ;
Thou dost hear us, humble though we be ;
Know we not that thou didst walk with fishers,
Long ago, in far-off Galilee ?

“ We must forth, amid the stormy darkness,
To our toil, upon the waste, cold sea ;
Lord, our boat must brave the angry waters ;
Let our hearts abide in peace with Thee !

“ Once Thy voice made calm the raging tempest ;
Sure that Voice can still it now as then ;
Once Thou walkedst o’er the restless water,
Toward the boat of humble fishermen.

“ Make us know that still Thy footsteps, Master,
Linger, calm, upon the wind-vexed sea ;
Thou art Lord of night, and wave, and tempest ;
Naught can come that is not sent of Thee !

“ Faré we forth, then, trustful to our labor ;
Fear we not black sky nor cruel foam ;
Should Death wait us out there in the darkness,
Death is but the shadowed door of Home !

“ Life and death are in Thy holy keeping ;
Lead us home, through life and death to Thee ;
With Thee, Lord, is neither storm nor terror ;
In Thy home, there shall be no more sea ! ”

SWEDENBORG, AND PERSONAL CHARACTER.

ON the 29th of March, 1772, Emanuel Swedenborg passed from this earth into the spiritual world, at the venerable age of eighty-four. Had so remarkable a man left this world within our day, the public journals would have chronicled the event with no mean obituary; many a pulpit would have resounded with his name, and the true biographer would have attempted to show wherein the influence of so great a mind had left its imprint on the world. It is pleasant to see how, in this age of liberal thought, the spirit of fairness and charity deals with the lives of those who have left us. Biographies are multiplying greatly. Not only is there a disposition to recount the deeds of the great and the good, but the quality of the motive-power is dwelt upon with emphasis, the secret springs of the heart are touched, and the vibration of its chords are listened to with perceptive ears. What was it that made his life so true and so telling? they seem to ask. And again, Wherein will it help us to live? It is not mere curiosity which leads so many to traverse this line of thought, and endeavor to fathom the mysterious world of causes wherein are written so indelibly the moral and spiritual phases and facts of our lives, called, in the Word, the Book of Life! It is the influence of the New Age dawning so gloriously on the world, which drives us to look for help wherever we may find it, and such as will surely lead us to eternal life. To pass on from the world's great and wise, to the contemplation of the life of some dear, familiar friend, whose quiet existence is hardly known outside of the little circle in which he lived and moved, what strength and courage for the onward journey we draw by looking deeply into his daily life, in the years gone by, that we may see how the Lord led him, and how he suffered himself to be led, that we may, in walking

through the valley of the shadow of death, fear no evil, and in the end awaken into a similar likeness.

Emanuel Swedenborg was a great man, whom the world may well delight to honor. The citizen, statesman, scientist, philosopher, and theologian may exhaust rhetoric in sounding his praises, and volumes may be quoted from his numerous works to prove the wonders of his mind, and the immense intellect of his mighty brain. Those of us who have studied his writings which treat of spiritual things, and which promulgate truths concerning the Lord and his Word, need not the force of such statements, for he so often in innocence and simplicity says, that the truth of what he has written must speak for itself; if the truth shall make us free, we shall be free indeed. In a word, that we need not dwell upon the man Swedenborg, but only on the Lord's truth as it shall come to us in our heart of heart. And, notwithstanding that the world so often charges us with the contrary, it is, in fact, most remarkable how entirely absent the man Swedenborg is from our thoughts, how completely shut out he is from our minds when reading and studying his works. But he had a life within which it is worth our while to enter. If we can discover how he was enabled to live those eighty-four years of labor and usefulness, in neighborly charity to those about him, and to the world at large, and at last to take his departure for the world beyond so serenely, we may, even as we are wont to look into the life of a friend who has lived well, and died in peace, gather strength for our pilgrimage toward the world to come. Let us, then, in all simplicity of heart, free from all desire to exalt him above those who, having been faithful servants, have after all but done their Master's will; free from any wish to connect his personal character with the truth which he was made the instrument of giving to others, as in any sense his, look over his life and see how he was led, that perchance we may draw strength and courage thereby, and be made to give praise to Him from whom, alone, every perfect gift doth come.

To begin with his childhood : although there are few facts left for us to examine, sufficient proof exists that he was a blessing to his parents ; this he could not have been unless he had been obedient to them. What is said of his life later indicates that his early days must have been spent in thinking and learning of good things, and without such a beginning he could not have reached that condition of mind and purpose which sought to be useful to his fellow-men. It is the quality of his life which shows this, more than any deeds which he performed, and it is by this standard more than any other that we desire to measure him. If it be said that he was fortunate in inheriting good and pious tendencies, then may it be added that the fathers and mothers of to-day, in contemplating this life we are examining, have the strongest motives for struggling to transmit a good inheritance to their children. The love of obedience, which in his case, certainly, involved the performance of strict duty, we recognize as the grand principle which underlies the whole life of Swedenborg ; for what else is submission to the Divine will, and walking in the way pointed out to him ?

Those years of his childhood, and how beautiful they must have been, it will repay us to dwell upon, for they cast a reflection on all the after years and add a fragrance to the rich life he breathed to the end, leaving at last, in the minds of those about him, respect, reverence, and love. He himself says, in reply to a friend, that his earliest thoughts were occupied with religious things. Then came the years of academical studies, and manhood is reached well-fitted with a logical mind for the demonstration of every principle which engaged his attention. We can imagine, indeed, it is the first conclusion, that during this period he must have subjected his mind to constant and severe study ; his will to every superior intellect ; that the student was ever sitting at the feet of his teacher ; and that he was in the effort to keep self in subjection to what was above him in comprehension, for if there are any virtues

more plainly stamped upon his life than others, they are humility and simplicity of character.

Well versed in the rudiments of learning, he went forth from home into other countries seeking for opportunities to learn practical things; to make himself familiar with the useful arts and sciences. Never losing, it would seem, the way to a single avenue which he perceived might enlarge his vision or advance his steps toward the end which he supremely desired, and which he in so large a measure attained, namely an acquaintance with whatever could reveal the Author of all things. And from this time forth we observe how, in the world of mind, his intellect obeyed heaven's first law, that of order, for nothing can be more apparent throughout his writings than the orderly manner through which he labored toward his object. Step by step, ever forward, he wended his way. Everywhere we see that he attempted nothing without careful and laborious preparation. To do a large work he plodded slowly through small things. Whether he searched into scientific enigmas or theological questions it was the same. He laid a foundation before he began to build. But was his aim no greater than the mere attainment of knowledge? How plain is it that in the very dawn of life his heart went out to his fellow-men; that even then he began to illustrate what his religious works so strongly inculcate, — *use to others*. Says a late biographer,* when writing of his philosophical acquirements: —

“There was no kind of knowledge which could be made useful to his fellow-creatures that he thought it beneath him to master, or which he neglected an opportunity of mastering.”

This fact is made plain to us in certain letters which he addressed to Sweden, while he was in England, at the age of about twenty-one; in relation to which the same author says, —

* John Bigelow, Biographical Introduction to “Warren’s Compendium of the Writings of Swedenborg.” Ed. 1879.

“At the comparatively early age when these letters were written, Swedenborg was coming unconsciously, perhaps, under the dominion of the great principle which he lived afterwards to illustrate with singular efficacy, both by precept and example, that the only genuine happiness this life or any other can yield, results from efforts to promote the welfare of others.”

Rapidly he approached a fame well and honorably earned, and took his station a peer among the scientists of his day, receiving sincere and grateful thanks from his sovereign and his countrymen, and honored alike by the learned of other countries. Such reward must have been sweet, but nowhere is there any indication that such praise occupied his thoughts, or arrested, for one moment, his course onward toward the contemplation of purer themes. His scientific studies prepared him for the higher task for which he devoted the half, if not the best and larger part of his life, — that of giving spiritual truths to the world.

He began life by believing in God, and toward the Infinite he ever reached out his arms and offered the adoration of his soul. To find Him in everything was the search of his life. How truly he found him. How well was he rewarded for the years of looking upward to God. The last work, before he was fairly “illuminated,” is entitled “The Worship and the Love of God.” In writing this, how sublime an object had he in view. He would, in this crowning of his scientific productions, seek to enter the realms of what is beyond the natural eye, and see wherein is linked the material with the immaterial. A knowledge of the soul was his aim. To reach this he kept his own soul pure and his thoughts bent on heavenly things.

Then follow the long years of unremitted labor spent in the continual study of the Divine Word, and in penning the voluminous pages of work after work, retracing his steps, repeating in volume after volume whatever was necessary for reference, indexing and annotating, therein fulfilling the mission he was called to perform. If in doing this he led a more quiet life than formerly, and was much by himself, no

term signifying the life of a recluse, or morbid person, can be applied to him. Accessible in his home, mingling with the world at times, in his own country and abroad, full of kindly words, benevolent acts, and gentle demeanor; and to the last, when he received the Sacrament on his death-bed, was he mindful that while we may strive to be not of the world, still, while in the world, we are not to offend, or in any way to do violence to the feelings of others.

To refer again to the same biographer:—

“To whatever conclusion, therefore, one may come in regard to the soundness of his teachings, it is clear that he belonged to an order of men very rare in the world; who brought extraordinary gifts to the study of the most important problems of life; that he is a man from whom much may be learned, and to the secret of whose extraordinary influence no one can afford to be indifferent.”

And to this we would append the following extract from that remarkable letter of Count Höpkin, wherein he says:—

“Though a man who has lived long in the world, and in my varied career of life have had numerous opportunities of knowing men, as to their virtues and vices, their weakness or strength, I do not remember to have known any man of more uniformly virtuous character than Swedenborg. Always contented, never fretful or morose, throughout his life his mind was occupied with sublime thoughts and speculations.”

No attempt has been made in the foregoing sketch to give more than the spirit which pervaded his life. For facts, which are both abundant and satisfactory, the lives which have been written of him are at hand, and no reasonable person can deny the force of the favorable testimony which they contain.

If, while looking over this long life, we discover that in the course of those eighty-four years the spirit of obedience guided the footsteps of the child and made them firmer and firmer to the very last, for he, of all men we know, seems to have died in the full ripeness of expansive years, and to

whom any language reflecting the feebleness of declining age is not applicable, we are inclined to attribute extraordinary interference and protective power from the Divine Hand, on account of the great and important mission he was destined to fulfil; let us remember that to each one of his children the Lord extends the very same gentle, helping hand, and to each one of them he appoints a work as necessary in his own place and sphere as that given to Swedenborg. We cannot forget what the Lord said of John the Baptist, the one who came to make the paths of the Lord straight before he should walk among us in fulfilling that divinest of his missions to men, that, —

“He that is least in the kingdom of God is greater than he.” —
LUKE vii. 28.

To believe that the Lord withheld Swedenborg from evil in any compulsory or arbitrary way, in view of the fact that he was to be a seer and a propounder and commentator of Christian doctrine under a new dispensation, would be to deny that central doctrine in the plan of salvation, as understood in the New Jerusalem Church, namely: human freedom. No, the Lord withheld him from evil, as he has ever held all his children, while at the same time drawing them all toward the good and heaven. The Divine Word teaches that we have only to ask in the Lord's name and we shall receive, praying ever without ceasing. This Swedenborg did. He asked for help, and prayed to be delivered from temptation. He describes how bitter and overwhelming these temptations were. He sorrowed, too, whenever, for a time, it seemed as though assistance, light, and joy were being withheld. And this because he had tasted of heavenly things. In no other way could he, can we, know what it is to be without them. He read, studied, feasted, daily on the Divine Word. It was the very delight of his heart; it was angels' food; and through it the aroma of the air of heaven was breathed in all his walks here, and in his acts to

men. The deeper he partook, the deeper and truer he lived. From childhood to the end of his earthly career he was true to principles that were both sound and religious. In seeking to know natural things, he looked for their spiritual origin and counterpart. We have remarked that the feebleness or decline of old age could not be associated with his latter days. This is easy to see, for his mind and heart grew riper and richer in the inheritance of spiritual knowledges and life.

And so reflecting upon what he attained, we shall endeavor, if we really have a love for it, to walk in similar ways, and we shall surely reap similar reward in the serenity and peace of true happiness.

The works which, through the providence of the Lord, he gave to the world, that the Sacred Scriptures might be laid more fully open to us as to their interior meaning, and that thereby might be unfolded to us truths, plain and clear, from which we may discover true doctrines and precepts for our guidance through this and the life to come, furnish us with ample help toward attaining that progress in spiritual things, and evenness in life, which he seemed to have gained. Yes, this much and still more, for, so far as we can see, there is no limit to finite comprehension of truth or finite goodness. The Infinite, and all that is infinite in purity, is before us. We may not reach that, but we may ever be reaching toward it, for we were made in the Divine image, and after the Divine likeness.

Not a little stress is laid, nowadays, on the force of personal example, out of which grows "hero worship" and a general admiration for the wise utterances of the learned, which fills every sincere seeker after truth with disgust. While, on the one hand, nothing can be more harmful to the cause of a true Christianity, wherein the Source of all Truth is the central figure, and every phase of a truth is seen and acknowledged as an expression of the Divine mind, on the other hand, this disposition to exalt what is true and good, may lead both the individual and the public to give

their adoration where it alone belongs, so soon as they shall come to acknowledge this mystery of the trinity; from a right understanding of which doctrine flows every other existing truth, like the tracing of every effect to its first cause; and when we see this first cause to be the Lord alone, then from that acknowledgment may descend every good and perfect state into which man is capable of entering. Now, if there is any one thing which the doctrines of the New Church do teach more plainly than any other, it is this truth. From an acceptance of it one is compelled to forget the person, and to love and appreciate him for what he is; that is, to measure him only by what is true, God's truth, and thus to value the *truth that is in him*, and not the person alone. The consideration of character, in this light, comes under a new and searching criticism. In this way only will the personal character of Swedenborg receive attention from a true New Churchman.

As we look at a well-finished portrait, portraying to the very life the person it represents, true in outline, rich in coloring, all alive with expression, spirit and tenderness looking out from the eyes, until we feel that it speaks to us, as if the inner life of the Lord, as we have known it, stands out before us, we behold the exquisitely finished object with hardly a reflection for the toil of the artist, who so laboriously has learned his art, and given years of thought, study, and experiment in laying those wondrous touches of coloring on the canvas which from warmer tints to shadowy grays, each laid on with a force and meaning, have at last, under the exquisite stroke of the pencil and brush, revealed to our astonished gaze the living likeness.

And so it is, every instant and every hour, unconsciously, our spiritual likenesses are being painted under the influences we draw about us, and if we may, none but the angels shall guide the pencil and the brush, and with divine colors, and the softest and warmest tints, like the hues of departing day, shall enrich the canvas which forever portrays our inmost life and character.

No more fitting close can be made to this reference to the personal character of our author, and to the force it may exert upon others, than to quote the words found in the chapter on the Holy Supper in the work entitled the "True Christian Religion," n. 721. After learning what heavenly joy may come to the true believer and the righteous doer, we read : —

"By these things it is illustrated, that baptism and the Holy Supper are, as it were, two gates through which man is introduced into eternal life, and that, after the first gate, there is a plain, over which we must run, and that the other is the goal, where is the prize to which he directed his course ; for the palm is not given till after the contest, nor the reward till after the combat."

PATIENCE IN THE NEW CHURCH.

ONE of the sweetest, most useful qualities is patience. The right kind of patience is full of trust in the Lord, rather than of confidence in self. It leans upon the Scripture promises, finds the Lord's purpose in them, quietly learns their meaning, and, without any expectation of personal success on a large scale, goes to work to make them real in at least one case.

Swedenborg had this patience, and studied day and night into new truths, meeting, at times, with considerable difficulty on account of previously-formed ideas, and the interference of evil spirits. But though he said often enough in his preliminary studies, "I do not yet know," who ever found him out of patience? Physical studies of every sort, the Hebrew language, the facts of correlation between heavenly and earthly things, were all to be slowly acquired in order, and he was sixty years old when the first volume of the "Arcana" was printed, and he was thus permitted to give to the world a little of the great message of the Lord to men. Sixty years old, and he had scarcely begun, and

the world was utterly ignorant of all he so much longed to tell them from the Lord! But he made no harmful haste, and went on softly with God and man, learning while he read his Bible and writing all he could express, and preparing from these materials works for the press to be given to an unwilling world, which would write "madman's talk" on them, and either smile in friendly pity over a scientist's decline, or angrily reject, as heretical, books whose every word was for the revival of Christianity pure and simple, that it might live forever.

His patience was born of his religion, of the new religion of nearness to the Lord and perception of the genuine meaning of the Word; and it looked to be succeeded in those who should come after him by a like patience, daily received in a life with the Lord.

Has it been so followed always? Or has the self-love, which makes a man more confident of his own plan than of any other, sometimes led to an undue haste in order that such a plan might be approved of all, such haste being accompanied by unneeded criticism of other plans, and ending, if coolly received, in producing some sourness of spirit? Is there any one in any degree alienated from his desire to serve the Lord in bringing in the new Era of Christianity? Is there any one who is doing less than he did, less than he once called upon others to do? Or is there any one inclined to regard himself or his mates as peculiarly of the New Jerusalem, holding his own form of mind and reception of truth to be most desirable for all?

Then there is some impatience among us. And there is some when there is place-seeking, and when there is personal disappointment at losing place. This is not having a firm confidence that the Lord is mindful of his own, and will do, by means of each of us, all that we are capable of doing well.

And there is impatience in him who has some grand scheme by which the doctrinal principles of the New Church can be made speedily to find acceptance. This sort not only

makes one impatient of his fellows, but also shows its bad quality in getting up a state of combat with other bodies of the Christian church, judging them, pointing out the notes in their eyes, possibly clamoring with them as to which shall be greatest.

Of course, one is not to be expected to get the truth at once, and it is very natural that his zeal should carry him away at first; but it is very sad if he does not gain upon his first impatience. It is sad if he does not come to realize that the New-Church life is only to be reached in the most patient self-culture, in quiet study of spiritual matters, and in the habit of consciousness of the Lord's presence.

These alone are capable of evolving the methods of the New Church, whatever they may be. These insure the coming of the church wherever the man is, and let men see the city set on the hill. Such thoughtfulness never overlooks any opportunity in haste, and never spoils one, but is always improving the soil it cultivates, be the community what it may. It would not find fault with Nazareth; it would not become impatient with Thomas. It is able both to speak and to hold its peace.

How softly from day to day such patience waits on the Lord! It looks to him very hopefully even in times of oppression of evil; it ponders his words: so it but follow him, it asks not a front place in the flocks: nor does it murmur if he delay for those who can follow but slowly.

The patient New Churchman is always at work, and is never angry with those of the seventh or eleventh hour. He finds his peace in doing what he can thoroughly. He goes to church on Sunday, not so critical of the preacher or the people, as grateful beforehand for the day's opportunity. He comes into meetings of the church, whether they be local or general, to do what he may in every way. He begins without strife, and he ends simply by going to do what he has found to do. Welcomed, he is not personally elated; received coldly, he is not hindered one instant in his desire to serve the Lord. If his plan be approved,

he takes the place assigned him ; otherwise, he goes to work in the capacity that falls to him. He never has any quarrel ; he never has any clique ; he never has any friends whom he controls for selfish ends ; he finds his own authority in the Lord's truth he knows, and can only acknowledge the authority of that truth which leads to good living. Wherever he goes, he is a prayer for the peace of Jerusalem, and for the prosperity of them that love her.

As to the speedy outward triumph of the organization to which he belongs, he takes care to have no thought of rivalry, and to desire only that all men should have the truth and goodness of the highest Christianity. If they should come to have this, as it should prove in the end, without materially changing their forms of organization, well and good. But this patience does not make up its mind in a way giving room for disappointment in any such matters, since it leaves the future with the Lord.

It is not at all listless, nor idle, because it is so conscious of the great cause in which it is engaged, and is sure of the Lord's help. It makes all its work of head or hand count for the new age, though not overlooking that the coming of the new age depends very little indeed upon any one.

It rejoices in its errand of quiet religiousness, of studiousness, of peaceful co-operation. It asks no earthly reward. It will gladly sow where others will reap, and it will come from the field, unburdened by thoughts of personal merit. It will try, as well as it can, to bring the New Church forth into the life of its neighborhood, and will leave the Lord to give the increase.

TAXING CHURCH PROPERTY.*

WE sometimes hear the question of taxing church property discussed. Here are so many thousand dollars' worth of houses for public worship, and why should these costly buildings be exempt from taxation while I must pay taxes upon all that I possess? If common honesty requires me to pay for the protection which my property receives from the State, why shall not the Church set a good example by coming forward and paying this debt in the same way individuals do? This seems a fair question, and demands a candid answer.

Now a large item of the cost of our government is the police, and the courts and judiciary; and the cost of supporting the criminals and paupers among us. Where are the great hot-beds of this criminal population? Most certainly among those the farthest removed from the influence of the Church. The slums and purlieus of our great cities contain thousands of people far removed from the influences of the Church. Into thousands of these families the teachings of religion never come. With these people there is a knowledge of the civil law, and much study of how to evade its penalties. But the teaching of obedience to the Ten Commandments from allegiance to God, or from a principle of right, is never thought of. Instead of the comeliness of external order, the sanctity of the family relation, industry, economy, and a comfortable life, there is only the obedience that is forced upon them from without, with drunkenness, blasphemy, idleness, filth, squalor, and all manner of crimes. Here you find human beings far removed from the influence of religion. The Church is about

*Second part of the Lecture delivered at the New Church Temple in Salem, Mass., and Fryeburgh, Maine, at the annual meeting of the Maine New Church Association, Aug. 30, 1879. See Dec. No.

them and may be near them in space, but they never enter its doors, and its truths never enter their heads or sink into their hearts. Here the bad men and women are born and grow up adepts in crime, filling our prisons with inmates, our country with tramps, and the community with alarm. Now if we could imagine for a moment that all religion was swept from the earth, that all its teachings were swept from the head, and all its good affections from the hearts of the human race, what would be left but a population which would be analagous to our criminal population? I know it is difficult to conceive this, difficult to imagine the world in such a wrecked and ruined condition. But the reality would be far worse. For this criminal population has some remote contact with the Church and with principles of right. They have some contact with men who lead religious lives, and who have conscience; but in case all religion could be swept from the world, such contact would be severed, and men would become worse than wild beasts, and ultimately the race would perish from off the face of the earth.

But all the bad men and women are not in the great cities. There are plenty of sinners in the small cities and towns; plenty in Salem. There are some twenty-one religious societies or churches in Salem, and there are none too many. With all these churches there are many people in the city without religious instruction; that is, many who refuse these instructions, and never attend upon religious worship. It is the effort of these religious societies to reach and instruct all who will receive instruction. Now let us suppose that there is a family in Salem composed of a man and his wife, and four sons, and four daughters. The children are young, and receive much influence from their parents, which goes to mould and develop them, and give them a bias for good or evil. Let us suppose that the parents attend no church, and hold all religious instruction to be useless or injurious. Hence in all their instruction to their children no incentive to action would be presented above self-interest, and all right would be a matter of policy.

All faith in a God and a future life would be denied, and only the rewards and punishments pertaining to this world would be presented to their minds as motives governing the conduct. Let us suppose these parents were addicted to the use of profane language, to drink, to lying, and other irregularities in a moderate degree, that did not bring upon them the penalties of the civil law. All will agree with me that this family are in a training which will develop men and women which will need the care of the police, and be likely in the end, some of them at least, to come before the courts charged with crimes of more or less gravity. This, without taking into the account the crimes which they commit which are never detected and punished.

Let us suppose further that these parents are reached by some one of the churches, and its members turn round and begin to lead religious lives. The father and mother begin to attend the meetings of this church, take their children to the Sabbath School, have them instructed in the truths of the Church, and shown that they are spiritual beings who are to live on in a spiritual world after the death of their natural bodies; and that the life they live here will have an important influence upon the life they are to live in that world. If the father and mother truly reform, and take the newly acquired religion into the family and into the everyday life, then there is ground for hope that these children will grow up and become orderly men and women from whom the police will have nothing to fear; who never will come before the courts charged with crime; nay more, there is a good probability that they will not commit secret sins, for, having conscience, or a principle of right, from which to act, they will have a protection from within which the world knoweth not of. This imaginary case may not be found in the exact form here presented, in any town or city, but all the churches, Protestant and Catholic, are doing a work more or less perfectly of this kind. If any church takes one human being out of the ways of disorderly life, and leads him on till he comes into a condition to be

governed by religious principle, that Church has saved the State more than all the taxes on its church property would ever amount to. But when we consider the number of persons which are influenced for good by the religious societies about them, we must certainly conclude that the State is debtor to the churches, and that the Church property, that is, the meeting-houses and property used for public worship, cannot be justly taxed so long as they render so important service to society.

But it is said that the Church is expensive, religion is too costly for poor people, and that it costs the rich more than it comes to. To pay the minister, and, for the music and incidental expenses of the Church, costs so much as to make the sittings in the church more costly than they ought to be. Let us examine this statement. The largest item of expense in most churches is the minister's salary. I am of opinion that there is no class of men who more honestly earn their bread than good ministers. And I think the character of the ministry in our country is such as to command our respect. True, they are *men*, with the common average of human weaknesses, but they will compare well with an equal number of men in any other calling or profession in life. That there are men among them who are hirelings and time-servers is true, and that members of the clerical profession have been guilty of immoralities and crimes is also true. Unfortunately, pious hypocrites sometimes become decked with the clerical cloth in addition to the ordinary confession of faith, the better to impose upon themselves and the world. If a hypocritical layman is a stumbling-block, a hypocritical minister is much more so. Fortunately the percentage of these bad men in the ministry is small, and no matter how talented they are, their deviltries receive the prompt condemnation of all good men.

I have no doubt that a large part of the ministry are good, faithful men, deeply imbued with the love of doing good, or as many would express it, with the love of saving souls. They give their labor and life to the effort to improve their

people and lead them onward and upward in the heavenly life. The minister's duties are actual and pressing. The ordinary round of preaching, prayers, and exhortation are only a part of his labors. He must visit the sick and afflicted, bury the dead, and administer consolation to the sorrowing. His mind goes out to those in the wilderness of sin, and his effort is to reach them and to do them good; to bring them back to the Father's house. There are many whom he cannot reach, because they turn away and will not listen. But there are those among his people whose souls are entangled in the spider-webs of evil, who seek his counsel and aid to escape from their spiritual perils; and here he often renders most important aid. Between the character of those who are well within the church and living well, and those just entering its gates, and weakly struggling against their evils, there is a wide difference. The weak ones need much study, and care, and thought. They often need wise counsel and help to keep on in the good way, encouragement and assistance to resist old evil habits and appetites. If the weak ones can be gathered in and nurtured, and saved from their sins, surely the Church is prospering.

If the good minister could be allowed to open to the public gaze the confidential professional relations between himself and his people, and show the good offices rendered to the weak and erring ones; the wise counsels which opened a view of the evil and heedless course before this one; the encouragement needed to quicken the hopes of another; the clear light of spiritual truth required to dispel the false principles of the third; and in how many ways the workings of selfishness were met and turned aside for justice and humanity, all would see that he was performing a most useful work.

It is not difficult to believe that every good faithful minister, whatever his capacities as a preacher may be, is as truly a producer, when viewed economically, as the farmer, the mechanic, the lawyer, or the doctor.

I think there are cases in which the usefulness of the minister would be increased if he was more trusted and more consulted. To illustrate this : The greatest usefulness of the lawyer is to so advise men in the transaction of their business that it shall be transacted in accordance with correct business principles, that all contracts, bargains, and conveyances shall be made according to the wishes of the parties interested, and so clearly made that afterwards there can be no controversy as to what was intended. The lack of the use of the good offices of a wise legal counsellor has been the cause of immense amounts of litigation, and great difficulties and losses. It is true there are many business men so well versed in the forms of business that they are capable of transacting their ordinary business without the aid of a lawyer. But after all, our best business men make such good use of the assistance of their legal advisers that they seldom have any law-suits. As we apply this principle to the ministry, is it not clear that when we come to our spiritual business, it is wise to seek counsel of our spiritual advisers in all cases where we are not sure of the correctness of the course we propose to pursue? It is surely better to pursue the right course in our spiritual as well as in our legal business, and our minister can render us much more effective service in so advising us that we may keep out of the devil's hands, than he can in his efforts to deliver us from the power of the devil after we have once committed ourselves to his service. If every man who has some hesitation as to the righteousness of any proposed line of action, as viewed in the light of heavenly truth, will take counsel of his minister, with the desire to be led aright, I feel sure he will obtain valuable assistance, and thereby avoid many difficulties.

All this conceded, and there is still lack of confidence in the Church by some good citizens. The indictment runs something in this way : Admit all you claim, and how do you explain the lack of integrity and honesty which we see all about us? Why, among Christians (for nearly all men

in this country are in some sense Christians), are there so many breaches of trusts; robbing of banks, insurance companies, and trust companies by dishonest officials; so many robberies of widows and orphans by those intrusted with the care of their estates; so much dishonesty in all kinds of business, and so much dishonesty in politics?

It must be conceded that the list of dishonest men who by their misconduct are paraded before the public, is very long. It is to be feared that most of these men have failed to take the advice, or even consult their spiritual advisers with regard to the matters in which they have sinned. But there is a deeper ground for this deflection from rectitude. One ground is a lack of faith in the Church and a future life. When such a faith is lost, with it is lost the recognition of the relation between the life in this world and the life in the spiritual world.

But the most prolific cause of such a condition are those theories and teachings in religion which separate religion from the life, and make religion a matter of the head only. Where religion is a matter of the head only, and consists of beliefs, theories, and faiths, together with the observance of the externals of worship, such as prayers, attendance upon public worship, and connection with some church and partaking of its communion, but does not sink into the heart and go forth in the everyday life, it is a dead religion, carrying within its bosom spiritual death to those who thus embrace it. Swedenborg has said that "all religion is of the life, and the life of religion is to do good." The great bane and curse of all the churches is the separation of religion from the life. If a religion is good for anything it is good to live by, and if we have a religion and do not live by it, it is a religion which is in our heads only and not in our hearts. This separation may come from the acceptance of false teachings, or it may come from cherishing the lust of evil. To illustrate: A man may become a drunkard from false theories about the need he has for intoxicating drinks; or he may become a drunkard by indulging a desire

he has to enjoy the sensual exhilaration of intoxication. Separation between religion and life often comes from the teaching that the life in this world has no influence upon the life in the spiritual world. I have been told the following story: A Doctor of Divinity, in a New-England town, had in his parish a wealthy and influential family, and in this family was a dissolute son. This wicked son fell down a precipice and broke his neck. One of the family went to the Doctor, after this sad event, to see if there was some way to fix it so as to hope that this son was enjoying good society in the other world. So it was inquired if there was any ground to hope that the said son had met with a spiritual change before his departure. It was understood that he had not had a good square conversion, but might there not be some secret and sudden change from which to hope?

The Doctor reflected. "How high was the precipice down which he fell?" the Doctor inquired.

The height was not known, and could not be given.

"Well," the Doctor replied, "I do not know whether or not he had time to repent while falling."

It is evident that all teaching of this kind is pernicious. It is saying to the sinner, "If you keep on in your sins (to be sure we do not advise you to keep on, but rather to repent and reform), but if you do keep on sinning till you get old, and your bodily appetites and capacities for sin are impaired, so you have small enjoyment in your wicked indulgences, then it is safe to repent and get ready for heaven." It is saying to all men that if you lead sinful lives you must take care a short time before you leave this world to acknowledge the Lord Jesus Christ, and accept his grace, and then you will be all ready for heaven. And some will tell you that after this acceptance of the *scheme of salvation*, the penalties of the sins being remitted, the man's character is so changed that he will, in a moment, lose his evil desires and evil thoughts, and become so transformed as to love goodness, justice, honesty, purity, and usefulness, where before he has loved and served

evil, injustice, dishonesty, impurity, and has endeavored to make others his slaves, that he might enjoy ruling over them.

This teaching is pernicious, because it lulls man with a deadly spiritual opiate into a feeling of spiritual security, under the influence of which he goes on in his sinful life, hoping he will be lucky enough for at least a death-bed repentance. Under the delusions of this theory many men are living bad lives, who, if they knew that their hopes were delusive, might repent and live better.

We may know that this theory is false, and that such kind of repentance is not born of a real change in the man's character, from the fact that if the man gets well instead of dying, as he expected to do, with the recovery of his health, almost universally his repentance dies, and he goes on sinning as he did before, showing that he was the same wicked man all the while, and that his repentance was only a formula of thought accepted from fear, with which his heart took no part.

This falsity has in it some grains of truth. It is true that a man may repent at any time. It is true that an old sinner may repent and go to heaven, but, to this end, there must be not only actual repentance, but the leading of a good life after the repentance. The promise in the 18th chapter of Ezekiel is, that if the sinner turns from his evils and *does that which is lawful and right*, he shall be saved. For the mere turning there is no promise of salvation, but it is for turning and doing,—repentance carried out into the life. But it is not true that the man who lives a sinner till he is old, and then repents, will have the same spiritual growth and development he would have had if he had lived well all his life. The spiritual growth and development is the measure of the man's real character, and a man's character determines his companionship and place in the spiritual world. Many years spent in sin can add nothing to the heavenly graces of any man, and a few years of good life following and finishing up a life of evil, can produce only an imperfect character. In this world men possess

houses and lands and gold, — estates outside themselves ; in the spiritual world, a man's estate is all stored up in his character, in himself.

The beautiful dwellings, gardens, and paradises of one part of the spiritual world, and the barren wastes, muddy streets, eaves and dens of the other part, are only the outgrowth and representatives of the different characters there. The character in that world presents its perfection or its deformity visibly before the eyes of all. So in heaven there are different degrees of goodness, and in hell different degrees of evil. The character, whether for good or evil, is formed by the life in this world. Teaching contrary to this is more common in some churches than in others. Then some men in the same church preach it more than others. In the New Jerusalem Church it is distinctly taught that charity must be united to faith, and go forth in the life. It is taught that all of man's motives are stored up and imprinted on his soul, and that in the spiritual world these motives are seen and read of all men. But notwithstanding this most positive and clear teaching, the tendency to separate the head from the heart constantly shows itself in this church.

This separation is the great dragon of all the churches, for it pertains to man's degenerate state. It shows itself in many forms and clothes itself with many falsities. But whatever form it may take it must be detected, exposed, and corrected.

If asked what the Church needs to gain the confidence of all good citizens, I would say that there is need, First : Of a deepening and extending of a faith in a future life and a future world ; and Second : The Church must show to all men that all religion is of the life, and that when religion is separated from the life it is a dead religion. And Third : It must constantly be taught that the doors of the Church are wide open for all who wish to become better ; and that none are to be condemned so long as they are doing the best they can to get rid of their sins. When this is done the Church will have more of the confidence of all good citizens.

BOOK NOTICES.

A BIOGRAPHICAL SKETCH OF THOMAS WORCESTER, D.D., for nearly fifty years the pastor of the Boston Society of the New Jerusalem, with some account of the origin and rise of that Society. By SAMPSON REED. Together with a Memorial Address read before the Society, by JAMES REED, the present pastor. 12mo. pp. 140.

IN preparing this memoir, Mr. Reed has discharged well and thoroughly what must have been to him a very pleasant duty, if only because it carried him through a series of most interesting recollections, led by a thread of personal regard and attachment which, through all the activities of his own long, busy, and most useful life, has never been broken.

This memoir, because it is true to Dr. Worcester, is as much a history of the Society, which chose him as its leader, at the age of twenty-three, as of the man himself. Indeed it is formed, in large part, from the records of the Society. It could not be otherwise. In a letter addressed to the Society, in 1873, he says, "We had come to the gates of Rome, and being obliged to stop there a while, I asked myself whether I should then prefer to go forward into the city, or to turn right about and go home. The answer was that I should rather go directly home." It was so always. Whenever in person, in thought, or in feeling, he had wandered from the Society, his first desire was to return to it. Secluded, retired, and uneventful as his life was outside of the church, within it he was prominent, active, and always interested. There he *lived*; and there any life of him must find him and speak of him.

After a brief but interesting reference to Dr. Worcester's parentage and ancestry, Mr. Reed goes on to relate the events of his life as pastor of the Society, which office he retained until, in 1867, at the age of seventy-two years, he resigned this office. And then the memoir follows him through his long life, and shows that his interest in the Society, and his affection for it, were unabated to the end.

Of Dr. Worcester's character Mr. Reed attempts no exact analysis, nor does he exhibit it otherwise than as it was displayed

in the events and actions which Mr. Reed relates. He has an excuse for this, in the fact that one of Dr. Worcester's sons gave him an estimate of his father's character, as just as it is affectionate, so accurate in its statements and suggestions that it needs no emendation, and, though brief, so full that it requires little addition. This estimate Mr. Reed, with the writer's permission, adopts as his own, and prints it at the close of his memoir. The book closes with the Memorial Address of Rev. James Reed, Dr. Worcester's successor, in which he expresses not only his own sentiments, but those of his Society; and adds many interesting facts and statements illustrative of Dr. Worcester's life and character.

The intellectual structure of Dr. Worcester's mind, or his mental constitution, was very peculiar. He was eminently gifted with the power of *attention*, or of close, concentrated, and persistent thought. Sir Isaac Newton — to one who complimented him upon his genius — declared this to be the only faculty which he possessed. Doubtless it is a faculty of great moment. But it implies, and perhaps requires, a certain narrowness of thought. Men of this class look as through a long tube, which, because it cuts off all variant and intermingling rays of light, enables them to see whatever they look at with singular clearness and precision. In Dr. Worcester's twenty-first year some knowledge of New-Church truth reached him, and at once took possession of him. Thereafter he seemed to care for nothing else, and to desire to know nothing else. The Bible and Swedenborg were enough for him. He believed with undoubting certainty that the Bible was the Word of God, and that Swedenborg was especially commissioned and enabled to teach the true meaning of the Word, and the laws of spiritual life, and, in comparison with them, everything else was as nothing. He read very little else, until the later years of his life, when such earnest study as his became too burdensome for constant employment, and he read, at intervals, somewhat more widely, mainly for entertainment and pastime. When he studied any passage in the Word, or in Swedenborg, he could not, and did not desire to, bring to bear upon it any of the light of recent science, philosophy, or criticism. It was quite enough for him if he could throw upon that passage all the light that could be gathered from other parts of the same books.

He had a large share of the universal plague of love of dominion. But I now think that much which was attributed to its influ-

ence arose, at least in great part, from his peculiar mental constitution. What he saw as truth, was to him certain truth. He did not come hastily to any conclusions; but when he reached them, there they stood. They were surrounded in his mind by no penumbra of doubt. It was impossible that he should not regard whatever conflicted with them as erroneous, and, therefore, whoever differed from him as mistaken.

No New Churchman need say to other New Churchmen that all things are providential. But the clouds and darkness round about the Lord often hide his providence from men's view. Only one who knew intimately the early history of the church in this country could know how remarkably Dr. Worcester's character and peculiarities were adapted to the position he held, and to the uses put into his hands. In those days one could hardly accept doctrines so unpopular, and so generally misunderstood, without a certain individuality in his way of thought, nor could come forth and declare his acceptance of them, unless he set a very high value upon truth, and deemed it an unquestionable duty to declare, defend, and diffuse it. All of the few members of the church in its earliest days were peculiar persons. Each thought for himself. While all admitted certain standards of belief, there were among them various opinions, and some of these opinions were vagaries. But all were free to say what was in their minds, and all acknowledged the right of all to speak out. There were, of necessity, controversies and conflicts; and these conflicts, as it now seems, would have become chaos, but for Dr. Worcester. There he stood among them, from his earliest manhood, like the granite core of one of his own New Hampshire hills. Summer might clothe its surface with grass and flowers, and winter spread over it a mantle of snow; winds might blow and storms beat upon it, but there it stood, immovable. The consciousness of these diversities among us led, perhaps, to a universal acceptance, by way of safeguard, of the rule that nothing was to be done without unanimous approval, or, at least, consent. Dr. Worcester heard all; but anything which was far away from the ground on which he stood, did not enter into his consideration. He could not understand it. So the waves tossed all around him, but always in vain. Had he attempted to argue, of arguments there could have been no end. Had he undertaken to command, it would have made matters worse, and unity impossible. But he did not. I can recollect no instance in which he tried to coerce any one into

compliance either with his own opinion or that of a majority ; and very seldom did he attempt even persuasion. He did not enter into controversy. He was always willing to state his views and give his reasons for them ; and when he had done that he let the thing alone. Perfectly confident in the power of truth, he was sure that it would prevail. Doubtless he thought that they who differed from him were wrong ; but he believed that they loved the truth and would see it when the time came ; and this he was willing to leave to Divine Providence. And in this way, by the mercy of the Lord, the Society, under the leading of Dr. Worcester, grew from a membership of twelve to more than eighty times that number.

T. P.

STORIES OF WAR, TOLD BY SOLDIERS. Compiled and edited by
EDWARD E. HALE. Boston. 1879. 264 pp.

MR. HALE, who is always printing something, has struck a new and easily worked vein. He takes from newspapers, books, and other sources such extracts as give the reader a good idea of the principal campaigns of the civil war, and strings them upon a thread of story, so that a party of children are made to use these extracts as means of spending hours which would otherwise be idle. Mr. Hale does not spare General McClellan ; " here is the detail of the success in West Virginia, which gave him the command (of the Army of the Potomac). You will see that if he had had his way, the victory would not have been won." — p. 32.

Of course, he gives most space to the achievements of Generals Grant, Sherman, and Sheridan : —

" On the 24th of March [1865], General Grant issued his orders without any ' ifs ' or ' perhapses ' for a ' general movement. ' They are just such rules as the head of a family might give about ' moving. ' " — p. 227.

There is a promise of a similar book about the Navy, and Mr. Hale may be sure that it will be eagerly looked for, not only by the boys, but by the elders. " Stories of the War " will be among the most popular of the children's holiday books, and will do well as an instructor in the history of that eventful time. T. F. W.

MONTHLY NOTES AND COMMENTS.

Observance of the Sabbath.

At a meeting of the Evangelical Ministers' Association held Jan. 12, 1880, about two hundred clergymen being present, a report of a committee was made as to what it is just, wise, and humane to insist upon in the execution of the Sunday laws:—

“The committee was of the opinion that the existing laws are excellent, and that a movement should be made to have them enforced. Special attention was directed to the facts that *employés* of corporations have a legal right to rest on the Lord's day; that provision is made for stopping the publication and sale of all papers and magazines on Sunday; for stopping all passenger trains except one through train each way over the trunk lines; for stopping entertainments, save concerts of sacred music; for stopping all sales of merchandise, except medicine, and a few kinds of food, early in the day; and for stopping all games and the sale of intoxicating liquor.”

“There was an extended discussion,” the particulars or even the generals of which are not reported, “after which the report was referred to a new committee.”

We are glad to know that this body of evangelical ministers, embracing so much of talent, and exerting so wide an influence, is acting with calmness and deliberation upon so important a subject. The doctrine in regard to the Sabbath is that “when the Lord came into the world, and representatives of him ceased, the day was made a day of instruction in Divine things, and so also a day of rest from labor and of meditation upon such things as relate to salvation and eternal life, as also a day of love to the neighbor.” — T. C. R. n. 301.

It is a remarkable circumstance that several at least of the laws alluded to in the report above mentioned are not enforced, and that the question of the importance of enforcing them is before the ministers. It is evident that there is required emphatically an adjustment of the Sunday laws to the changed condition of things existing at the present time. “The Sabbath was made for man, and not man for the Sabbath.” The design of the Sabbath is not mere rest from labors. This representative form which the Jews had is abrogated. Man's best good requires that he should receive

instruction in Divine things, and that as a necessary means to this, and to his being in a state to meditate undisturbedly upon such things as relate to salvation and eternal life, and of ministering to his neighbor's needs, he should rest from any forms of labor which would interfere with these things.

The Sabbath ought to be sacredly devoted to its purposes; and such laws ought to be made and enforced as forbid what hinder its proper purposes, and as tend to promote those purposes. It is a very grave question what these laws should be. There is much reason to doubt whether all those at present existing on the statute book are the most judicious and suitable ones. Calm deliberation on the part of those who ought to know best what the nature and the uses of the Sabbath are is of the very highest importance. And there can be little reason to doubt that if these rightly appreciate the fact that the Sabbath is made for man's best good, and rightly conceive of the manner in which it does this, they will be able to throw a strong light upon the question as to what kind of laws in relation to the observance of the Sabbath are wisest and best. It would be very unfortunate if the evangelical body should give expression to sentiments which do not accord with the true use of Sunday; but quite the contrary if their declaration shall be of such a nature as to furnish a basis for wise legislation upon the subject. And it seems to us as really due to our legislators, that the church should from its intelligence give this assistance.

Rev. Mr. Reed's Lectures.

A QUITE marked effect has been produced by the course of lectures recently delivered by Rev. James Reed, pastor of the church in Bowdoin Street, Boston. They were heard by good audiences attentively, and the full reports of them in the *Boston Daily Advertiser* have been read very extensively. They have appeared to us to be remarkably well adapted to give inquirers a general knowledge of the New Church and some of its leading doctrines,—better, perhaps, than could be obtained from any other small single work. And we are glad to learn that their publication in book form is determined upon. We hope there will be at least an edition that can be furnished at a low price.